UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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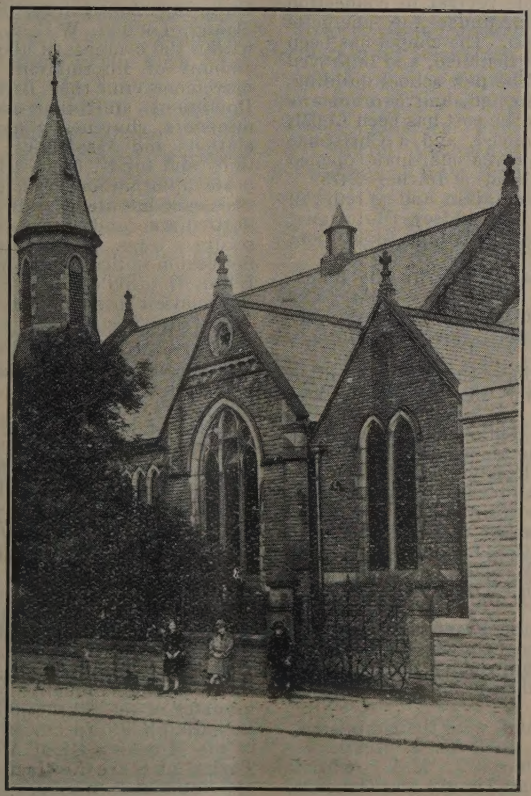


Glossop Unitarian Church.

See Page 12.

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.
All comunications to the Editor, 4, Ashton Grove, South Shore, Blackpool.

The Hurst Street Domestic Mission, now housed at the Waverley Road Church, Birmingham, gave a Christmas breakfast to 200 poor children, who, on leaving, each received a toy, a mince pie and an orange. On January 1st a meat tea was given to 120 of the unemployed; on January 4th a meat tea and a concert were provided for 150 old people averaging 75 years of age, with gifts on retiring; and on January 10th 160 mothers were served with a tea, a concert and games.

There has been considerable revival in connection with our Macclesfield Chapel, under the energetic ministry of the Rev. T. Paxton. The chapel has been redecorated and electric light installed, and improved heating apparatus put in. The new school building, Martineau Hall, has been erected, and a minister's house purchased. Altogether the cost has been £1,921, towards which £1,053 was raised, and a Christmas Sale of Work, with the Mayor as chairman, opened by Lady Sheffield, has realised a further £475.

A Christmas Treat to 200 children and parents of the poor was given by the Bermondsey Unitarians; and by the Mexborough Free Christians to 400 poor boys and girls.

The South Shore Unitarian Free Church, Blackpool, through the accession of the Waterloo Road Church amalgamating, is showing considerable increase in strength and life. Rev. E. Morgan, minister.

Carol singing by the Peckham Unitarians resulted in £10 3s. 10d. collections for the King's College Hospital.

Sir William Hamer, M.D., Medical Officer of Health and School Medical Officer for the County of London, who is connected with the Rosslyn Hill Unitarian congregation, Hampstead, has received the honour of knighthood; his nephew, Dr. Christopher Andrewes, also connected with the Rosslyn Hill Chapel, has gained the gold medal in the London University M.D. examination; Miss Margaret Andrewes, his niece, has taken her London M.A. "with distinction."

The quarterly meeting of the Provincial Assembly of London and South-Eastern Churches at Lindsey Hall, Kensington, January 9th, had a discussion on "Public Worship," introduced by Dr. Bishop Harman.

Our churches in New Zealand, with their ministers, are as follows: Wellington, Rev. W. S. Heathcote, B.A.; Auckland, Rev. A. Thornhill, M.A.; Christchurch, Rev. F. H. G. Chapple; Timaru and Dunedin, supplies. The Auckland Church came of age December 21st last.

Dr. George Jessel, as President of the Sunday School Association, has issued his New Year's message to our Sunday School teachers, in which he urges definite doctrinal instruction and well-prepared lessons.

Rev. William Bottomley has had public recognition of ordination as a minister at Taunton.

Our National Triennial Conference will be held at Manchester in the week commencing April 16th next.

At the Moss Side Unitarian Church, Manchester, there is considerable revival of interest under the new ministry of the Rev. G. W. H. Troop.

The Aberdeen Unitarian Church has added 40 members to its roll since Rev. A. Scruton began his ministry there nine months ago.

Rev. E. H. Pickering, Southport, met with a heavy fall on Christmas Eve and broke his right arm. We regret his misfortune and wish him speedy recovery.

The new Unitarian Church at Cambridge was opened January 20th, and dedicated on Sunday, the 21st. Rev. Dr. Henry Gow, B.A., of Oxford, preacher.

The Khasi Hills' Unitarian Union, Assam, India, includes eight churches. It has recently held its 35th Anniversary. The recent conference of the Union, December 30th and January 1st, was held at the village of Nongtalang.

"The Essex Hall Year Book," edited by Sydney H. Mellone, M.A., D.Sc., The British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C. 2., price 2s. net, contains within the compass of about 150 pages a considerable amount of information concerning the Unitarian movement in the British Isles, the Overseas Dominions, and other countries, including lists of ministers, churches, Sunday Schools, District Associations and Assemblies, denominational organisations and funds, besides legal information, almanac, postal information, book catalogues, and much other necessary knowledge. It is a valuable store of useful particulars, and every earnest Unitarian should secure a copy. We note that there is no longer any noticeable indication where pulpits are VACANT. The Editor is to be complimented on producing so much information in such a compact form.

DEATHS.—Rev. Edgar W. Martin, Bolton, Dec. 18th., 39; Mrs. Charles Taylor, Bolton, Dec. 25th, 88; Major-General Sir A. Wallace, K.C.B., Finchhampton, Berks., Dec. 25th, 64; Mrs. Hoskins, Ilford, Dec. 23rd; Mrs. Joseph Heap, formerly of Rochdale, Jan. 3rd, at London, 82; Mrs. Chas. E. Wurtzburg, Kensington, Jan. 8th; Dr. Talfourd Ely, M.A., Hampstead, Jan. 5th, 85; Mr. Charles L. Heys, formerly of Longsight, Jan. 11th, at Timperley, 57; Miss Helen Maud Becks, Hastings, Jan. 13th.; Mrs. John Hankinson, Wilmslow, Jan. 17th.

MINISTERIAL CHANGES.—Mr. R. W. Wilde, of Norwich, is appointed lay minister of Halliwell Road Unitarian Church, Bolton; Rev. W. G. Topping, of Coseley, has accepted appointment as minister of Stamford Street Chapel, Blackfriars, London; Mr. S. Penwarden has become lay minister of the Kentish Town Unitarian Church, London; Mr. Benjamin Gill, of Mexborough, is now the appointed lay minister of the Stockton-on-Tees Unitarian Church; Rev. Ralph Philipson, of Downpatrick, is appointed to the Hinckley Great Meeting Chapel; Dr. Lionel Tayler, of Stoke Newington, London, has accepted appointment as minister of our Lincoln Chapel; Mr. H. Lewis Jefferson is appointed lay minister at High Street Chapel, Portsmouth; Rev. H. E. Perry resigns at Stockport at the end of June; Rev. H. H. C. Jones concluded his Hinckley ministry Jan. 14th, on removal to Cardiff; Rev. T. M. Falconer has received cordial public welcome at Bank Street, Bolton, on entering upon his ministry there.

MAN'S FREE MIND.

Forthwith he leaps the boundaries of tradition,
Loosing his spirit to the urge within,
Calling upon his own fine-growing conscience
To save him from deceptive paths called sin.

Free as the birds of air his spirit follows
New thoughts, new aims, new visions and new songs,
Neglecting what the past has measured holy,
He forms new moral codes to meet new wrongs.

Acknowledging his ancient brutal complex,
A sentient mind, he stands intense and bold,
And with his super-lens of tested knowledge
Searches the caves that sheltered him of old.

Till in the scope of rational reflection
He finds the simple meaning of God's grace,
That all life is his kin, his natural brothers
Mankind of every color, tribe and race.

—Fanny Bixby Spencer
(in Chicago "Unity").

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

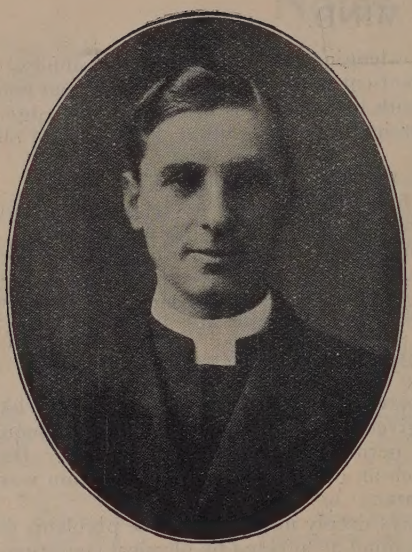
13.—OLIVER WENDELL HOLMES.

OF all the American Unitarians Oliver Wendell Holmes was perhaps the most militant, and certainly the most strongly anti-Calvinistic. Born at Cambridge on August 29th, 1809, he was educated at Harvard, where both amongst students and teachers were many of his faith. In 1847 he became Professor of Anatomy and Physiology in Harvard; but in 1871 his duties were confined to the teaching of anatomy, his favourite subject. He soon showed various literary gifts, becoming a poet of some compass, and perhaps the best of the poets of America in composing poems for public occasions. But his gifts as an essayist of a peculiar and original kind might easily have lain dormant had not the "Atlantic Monthly" been issued in 1857. To this he contributed much verse, but the three little books, by which he will be remembered best in time to come, the "Breakfast Table" series, were first published in its pages. The first of these is certainly the best; it was called "The Autocrat at the Breakfast Table," and depicted in lively colours the life in an American boarding-house, interspersed with many profound and searching thoughts. It was followed by "The Professor" in due course, in which he announces his faith in these words, "My creed is the first words of the Lord's Prayer, and when I say them I mean them." And mean them he did to some purpose. "The Poet" concluded the series, and a delightful edition of the three was issued in 1886, when he visited Europe for the last time. I well remember his appearance in the Senate House at Cambridge to receive his well-earned Honorary Doctor's degree. The little man was faultlessly dressed underneath his gorgeous scarlet gown. His hair was thick and as white as if it had been powdered. His solitary companion for a similar honour was a tall Greek Bishop, whom no one knew, nor did the Public Orator's Latin oration convey much information to the noisy undergraduates in the galleries. The "Autocrat" was besieged with cries for a speech, which I am quite sure he would like to have given. But such an exhibition of eloquence is not permitted upon these occasions. But he got such an ovation as I am very certain warmed his heart.

Always deeply interested in the problems of the human mind as affected by physical conditions, he wrote a novel of much interest to tell part of the story of a girl who had been born with a snake's nature. This was followed by that weird story, "A Mortal Antipathy," which is better as a psychological tract than as a novel. In another novel of his he attacked Calvinism with much vigour. It was entitled the "Guardian Angel," and is perhaps the most interesting of all his stories. Throughout its length he points out the horrors, as he saw them, of Calvinism in the most lurid colours. No doubt he provoked opposition by his downright Unitarianism: but he lived them down and became one of America's most famous men of letters. He belonged to a club, which he calls "The Boys." It included such men as Longfellow, James Freeman Clarke, James Russell Lowell, and several other famous Americans. He was the last to survive, thus resembling his own humorously pathetic poem of "The Last Leaf," which describes the last man of his generation in a club. He passed away on October 7th, 1894, deeply regretted by all who knew him personally or through his books. He was a most companionable man of high ideals and consistent conduct. His simple faith inspired him with so reverent a piety that he was earnestly desirous of sharing it with others. Hence he was a keen controversialist, who did much to break the iron fetters of Calvinism, which held New England in their grip.

For a fuller information see Chambers' "Cyclopedia of English Literature," Vol. III., pp. 787—791.

The Prime Minister of Hungary, Count Bethlen, has written a letter of thanks to Rev. F. Hankinson for the "noble work" he is doing in connection with the Relief Mission of the Society of Friends.



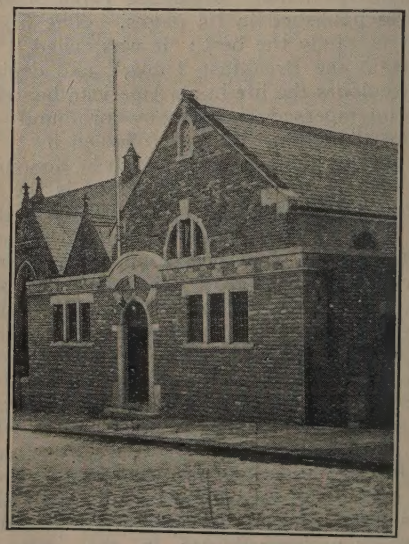
Rev. JOSEPH WILSON.

THE Rev. Joseph Wilson, minister of the Glossop Unitarian Church, was born in Birmingham, 1878, brought up a Congregationalist, educated at a Church of England Training College, engaged in Anglican mission work in the East End of London, was licensed in 1898 for itinerant work in the diocese of Winchester, labouring with much success. He trained for Holy Orders, but needing more freedom, accepted a call to St. John's Congregational Church, Exeter, 1904. Influenced by the "New Theology," he found himself in sympathy with Unitarianism, and in 1910 accepted an invitation to Wood Green Unitarian Church, London, where he remained until he was appointed to Glossop in 1914; there he has spent a fruitful ministry, during which his church and Sunday school have been considerably strengthened, and he has done good public service in various ways for the welfare of the town.

GLOSSOP UNITARIAN CHURCH.

THE Unitarian Church, Fitzalan Street, Glossop, had its origin in a course of public lectures, 1871, delivered in the Town Hall under the auspices of the East Cheshire Christian Union. The first services were held in an upper room of a house in Norfolk Street, beginning March 17th, 1872, with a service by Rev. H. E. Dowson, B.A., of Gee Cross. Some members from the Mottram Chapel were among the founders of the congregation, which was definitely established August 7th of the same year. Hearing of this, Mr. Edmund Potter, a considerable employer of labour at the Dinting Printworks, near by, generously decided to provide a building at his own cost. The site in Fitzalan Street was secured, and a commodious chapel, with schoolroom underneath, was opened for divine worship, June 12th, 1875, by the Rev. Charles Beard, B.A., and the Rev. F. Ashton, M.A., was appointed as its first resident minister.

In 1895 the present graceful structure was erected on the spare land adjoining the original chapel. Memorial stones were laid, April 27th, by Lady Roscoe, daughter of the late Edmund Potter, M.P.; Captain Partington, J.P.; Mr. Geo. Leigh, President of the Provincial Assembly of Lancashire and Cheshire; and Mr. Herbert Partington. The congregation has had the support of generous benefactors, including, besides Mr. Edmund Potter, Messrs. E. C. Potter, Rupert Potter, Miss Clara Potter, Lady Roscoe, Captain —later Sir Edward...Partington (now Lord Doverdale), Mr. Isaac Jackson and Councillor J. M. Jackson. The church has sitting accommodation for 400 persons, and the organ is said to be the best in the district. Lord Doverdale—then Sir Edward—contributed handsomely to the cost of the new church, and placed a beautiful window in the chancel. The older building from 1896 has been used for Sunday school and institutional purposes. But last year a great improvement scheme was carried to completion, transforming the school building, which consisted of two separate halls, one above the other, with scanty classroom accommodation, by lowering the roof and main walls, providing the whole accommodation on the ground floor, making a fine assembly hall, with the addition of a commodious suite of side rooms, parlours, kitchen, and other accessories. This new Memorial School



NEW SCHOOL BUILDING.

was opened, April 8th, by Lord Doverdale. Mrs. Herbert Partington presided over the public meeting which followed. Lord Doverdale and Councillor James Jackson had contributed munificently towards this improvement fund. The total cost of £4,000 left £2,500 still to be raised. The congregation and minister are congratulated on the possession of such a fine set of buildings.

The list of ministers who have served the congregation includes: Rev. F. Ashton, M.A., 1875-78; Rev. W. Harrison, 1878-88; Rev. R. H. Lambley, M.A., 1889-97; Rev. A. C. Fox, B.A., 1898-1906; Rev. Jenkyn Thomas, 1906-13; and the present pastor, Rev. Joseph Wilson, 1914—.

Church Finance.

By the Rev. WILLIAM C. HALL, M.A.

IN my previous article I spoke of church membership as a religious bond. Some readers may have said: "Yes, that is right; but since churches require money for their maintenance, how is this to be obtained?" My answer is that when a man realises what is involved in a religious bond he will recognise that his church has one of the first claims upon his material means. It makes demands on his money as well as on his time and his ability of body and mind, and may call him to serious self-sacrifice. He must give of his best in all things, and support his church with more than a portion of what remains over when all his personal desires have been satisfied.

The ideal system of church contributions is unfortunately one that does not work. It is the free-will offering taken as part of the order of worship, in which the worshipper gives not what he can spare but what he renders feelingly unto God in gratified sacrifice. The church in which I minister has one of the systems of "sittings" to which I have referred. It is far from the ideal: for the ideal involves that all seats shall be free and unallocated, and that no individual accounts shall be made of the contributions of any members.

In most churches it will be found that some members contribute liberally out of all proportion to their means, making up, indeed, for the niggardliness of others; they give regularly and answer the demands of special occasions with heroic generosity, forgoing many a little personal luxury in order to perform what they humbly regard as a duty.

Since "business" methods must be introduced, is it not possible for members to assess themselves for church purposes, having regard to the needs of their church and to their incomes? As they pay rent for their houses, why not pay proportionately for their church, which is more nearly their personal property? Better still would be a definite portion of their income as a first charge. An old friend of mine, a member of the Salvation Army, to whom, in earning my own years ago, I had to pay wages, regularly gave one-sixth of them to the Army, and served it further with every minute of his time outside his ordinary work. He did this because he felt he had been "saved"; and I felt he had "eternal life here and hereafter." Different as his theological opinions were from mine, he, more than most men with whom I agreed in thought, made me think on religion.

What we want in our churches is a system of regular contributions, which would strengthen them all financially, and, in many cases, would render unnecessary the holding of bazaars and the like and enable the members to extend and intensify their spiritual and educational work. The weekly envelope scheme answers well wherever it is adopted. I quote the following from an article by "Artifex" in the "Manchester Guardian" of September 7th, 1921: "The results in almost every church in which it has been tried are as follows: Firstly, an increase rather than a decrease in the collections taken in church; secondly, an amount given in the envelopes greatly in excess of that budgeted for; and, thirdly, an improved attendance at church." There is no doubt that this system is the most democratic in use, and that on the lines of democratic methods churches must more and more be run if they are to be run with success both spiritual and national.

Dr. L. P. Jacks has addressed St. James's Forum, Newcastle-on-Tyne, Sunday afternoon, January 14th, on "Progress and Work," and preached at our Church of the Divine Unity in the evening; while Rev. Herbert Barnes was giving an address at the Scotoll Picture Theatre on "Abraham Lincoln."

The Ladies' Social Working Party of the Northampton Unitarian Church have had a Sale of Work, and realised £130, of which £120 was handed to the Church funds.

Much regret is felt in Stockport at the coming retirement of Rev. H. E. Perry, due to impaired health after his recent illness.

Rev. H. W. Stephenson, M.A., assistant secretary, British and Foreign Unitarian Association, is going to U.S.A. for 18 months' study at Harvard, and hopes to resume ministerial duties in this country next year.

UNITARIANISM.

Its Keyword is—Unity.
Its Theology—The Unity of God.
Its Sociology—The Unity of Man.
Its Religion—The Unity of God and Man.

For the Children.

By Rev. H. FISHER SHORT.

" OLD P.T."

There's plenty of times for work,
And there's time enough for play,
If you're smart and do not shirk
The tasks that belong to each day.
Do your lessons when they are set,
Work first, let play come after,
Then you'll seldom know regret,
Or rob yourself of laughter.

THEY CALLED HIM " P.T."

Wrong! No, he wasn't a pupil teacher. That's what he wanted to be, though it was doubtful whether he would ever become one. It was like this: He was a chronic procrastinator. " How much a pound? " do you say? You will see what I mean when I explain how he gained for himself the name of " Old Plenty-of-Time," which, however, was such a mouthful that his chums cut it down to " P.T." His name was really Bertie Blake, but owing to his habit of saying, " Oh, there's plenty of time," when he was told to get a move on, everybody seemed to forget it.

Not that he was slow or inactive; on the contrary, he was always busy—and almost always on the wrong things. When he was called early, so as to be in time for morning school, instead of dressing smartly, he would pick up a book or fiddle with any old thing that happened to be handy. To Mother's call to " Hurry up," he would respond, " Oh, there's plenty of time." After tea, instead of attacking his home-work, he would get furiously busy over something else. And if Father said, " What about your home-lessons, Bert? " " Oh, there's plenty of time," was his invariable reply.

Usually he was late for things. If he did arrive on time it was either by the skin of his teeth or pure accident. That nobody could depend upon him for anything didn't seem to worry him a bit, and he rather enjoyed the joke when he was nick-named " P.T."

But one day—or, rather, one night—he got a fright. Whether it was the effect of a heavy supper or the doing of the Angel Who-attends-to-things, history does not say, but " P.T." had an experience he never forgot.

A rather important examination was pending—it was for a scholarship—and he had let many golden hours run to waste. " Let's see, when is that exam., Bert? " Father would ask, and " P.T.", who was busy on a toy theatre, or a model of some kind, would give the usual answer, " Oh, there's plenty of time."

Following one of these little dialogues came the long-remembered happening. As he was climbing into bed Father's question came into his head with a bang. Suddenly it seemed to mean something which made him neither proud nor happy. What seemed like half the night, but was less than half an hour, he wriggled and tossed. Then, without knowing it, he drifted away to the Land of Nod.

* * * * *

" Ha! Ha!! Hah!!!

Whatever was that?

" Ho! Ho!! Hoh!!! Here's old ' P.T.' in a bit of a pickle, and serves him right, too! "

" P.T." looked up quickly from the paper the silent examiner had placed before him. The paper had upset him, for there was hardly a question he could answer; but to be laughed and jeered at was just awful. Everywhere were grinning imps and giggling brownies.

" Pretty mess you've made of things, ' P.T.'; but, of course, there's plenty of time. You have two solid hours for those few questions, so you'll just romp through. I don't think! "

Poor " P.T." cast an appealing look towards his tormenter, who simply roared with laughter at his victim's discomfort.

" Here's a pretty how-do-you-do " chuckled another.

" Here's a state of things! " gurgled a third, pitilessly.

Then a whole crowd drew near, pointing fingers of scorn, and, joining hands, danced round the luckless " P.T.", laughing and singing,

" Poor ' P.T.'! Sad examinee!
You are fairly up a tree,
You're a lovely cup o' tea,
Oh, how jolly you must be—
Poor ' P.T.'! "

But he wasn't a bit jolly. And to make matters worse just in front of him was that muff, Jimmy Bond, grinning over his shoulder and knocking spots off that paper; while on the left was that dud, Percy Pringle, sitting back with curling lip, his paper finished.

" Now then, get a move on, ' P.T.'! " jeered an imp.

" Oh, there's plenty of time! " yelled the others.

" Let's see, when is that exam., Bert? " insinuated another.

" Oh, there's plenty of time! " roared the rest.

At that moment Father appeared at the door and looked so sad and disappointed that " P.T." bent his head in shame. When he raised his eyes again it was Mother, and her loving eyes were filled with tears.

That was too much. With a sob he sprang towards her.

* * * * *

Hearing a thud in " P.T.'s " bedroom, Mother

an in and gathered a trembling, perspiring boy
n her arms.

" Did you fall out of bed? Are you hurt? "

" I'm all right, Mother, dear. I was reaming."

Tucking him in with soothing mother-words, he left him; but that day " P.T." came to imself.

To his great relief and delight, he found he had still two months in hand before the exam, and he worked like a nigger. Father bantered him a little, but was proud to see him so keen. Mother looked on lovingly and whispered encouragement. And when the results of the exam. were announced it was old " P.T.'s " name that headed the list.

The Unitarian Women's League.

By MISS JOHNSTONE.

NEWS from district and individual branches as not come to hand this New Year. Probably ney are now resuming League activities after the estive season. Christmastide is truly for the oung, for it is so full of sweet sad memories for ll others that it would soon cease to be observed s a time of rejoicing were it not that youth—hich is always springing up anew—re-awakens ach year the joy of life. Once again the South as visited the North, and Manchester and disrict gave Mrs. Sydney Martineau a very warm elcome on January 27th at Dukinfield. A full eport will appear next month.

The summer meeting is fixed for Saturday, uly 14th, when it is expected that there will be big gathering at Summerville, Victoria Park, Ianchester. It is proposed to hold a Garden arty and an American Tea in aid of funds for ork at headquarters. Before that date it is oped that every branch in the North will ave held organised efforts, with a view to aising its share of the donation, which ill be gathered in at the Garden Party. s this is the first time such an effort has een made in the North it is expected that the esponse will be as generous an one as possible, nd that every branch will do its " bit." The ondon branches (comparatively few in number) came to the rescue of the Treasurer and the funds last year, and realised £77 by their effort.

Sometimes a branch Secretary finds it very difficult to get a speaker or entertainer for the usual monthly meeting. From " Our Lending Bookshelf " can be hired a typed article on " Unitarian Women," written by an American, which is most instructive and very interesting reading. This can be read aloud at a sewing or other meeting. Other lecturettes and books are advertised in the January " Monthly Letter," all of which are suitable for treatment in this way.

On Saturday, February 3rd, a meeting of the branches around Birmingham is to be held, with the object of forming a Birmingham and District League. It has now been proved that these District Leagues, to which are affiliated " Neighbourhood Branches," form a very strong support to the individual branches. Their quarterly meetings are held in different churches by invitation, and much strength and great friendliness is generated by this exchange of visiting.

Another fund which is surely needing and deserving of the help of all League branches is the " Widows' Fund," by which it is intended to alleviate distress amongst the widows of our ministers.

National Unitarian Temperance Association.

INTERNATIONALISM.

I think it is, perhaps, safe to say that to-day en are recognising more and more that tionally and internationally they are their others' keeper, that no man liveth to himself one. Some are moved by love and others by policy " to this viewpoint. Business men have d it brought home to them in a very tangible y, as one of the results of the great war, that tions which used to be their best customers are able to buy. Such are for material reasons, at st, concerned with the welfare of their fellows. cial reformers find their efforts to benefit their untrymen frustrated by the backward moral nditions prevailing in other lands. This, ubtless, has always been so, but with the growth of a sense of moral responsibility it is more noticeable now. To-day, as in the past, man's greed puts a spoke in the wheel of moral and spiritual progress. There were glaring examples of this in the days of slavery and the opium trade, and at the present time nations, striving to rid themselves of the incubus of strong drink, find their efforts more or less neutralised by those whose boast it is that their trade is their politics. A case in point is the United States of America, whose people, by great majorities, passed laws forbidding the manufacture, sale and importation of alcoholic drink. They are, to use their own expressive words, up against the liquor traders within and without their gates, who at all costs try to sell their wares. The struggle has been such that the American reformers have

resolved to help non-prohibition countries to fight the Drink evil, and they are co-operating with Temperance workers throughout the world in a great educational campaign. Requests came to them from several countries for moral and financial help. The World League against Alcoholism has been formed, and in November last a Convention was held in Toronto. It is reported that sixty-six countries were represented by over eleven hundred delegates. Definite plans were made for a world campaign against the organised liquor traffic, in the interests of better morals, better health and better industrial conditions. Can it be doubted that world peace would be brought nearer by world prohibition? It was a great and solemn occasion—a League of Nations against an international curse—and will inspire social reformers to greater efforts, in the sure and certain faith that, as day follows night, victory will be theirs. E. F. C.

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MODERN CHURCHMEN AND UNITARIANS.

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of "The Modern Churchman," contributed to "The Hibbert Journal" an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamphlet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of "The Hibbert Journal," and offered some comments on Mr. Major's argument, and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form FOR WIDE DISTRIBUTION.

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